UNITY

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"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 147. [Vol. XII.—12] December, 1915. ONE PENNY.

Sarah Flower Adams

(Unitarian Hymn Writer.)

Sarah Flower Adams, the authoress of the well-known hymn "Nearer my God to Thee," was born at Harlow in Essex, in February, 1805, and was the youngest daughter of Benjamin Flower, a journalist. In 1834 she was married to Mr. William Brydges Adams, of London, a distinguished inventor and engineer. The Flower family were members at the South Place Unitarian Chapel, Finsbury, under the famous ministry of the Rev. W. J. Fox, who was for a time the secretary of the British and Foreign Unitarian Association, but afterwards became more widely known as orator in the Corn-Law repeal movement, and member of Parliament for Oldham. Miss Eliza Flower was a member of the chapel choir and an able musical composer, many of her hymn-tunes being used in the chapel services; and her sister, Sarah Fuller Flower, was an active member of the congregation. Sarah, or Sallie, or Sadie, for she was called by all these names, was a poetess of no mean ability. Her long poem, "Vivia Perpetua," is praised as containing passages of much beauty. In 1841 a new congregational hymn-book for the South Place Chapel was published under the name of "Hymns and Anthems," and no less than sixty-three psalm tunes for this book were composed by Miss Eliza Flower, and several of the hymns by her sister Sarah. The original MS. of "Nearer to Thee" is dated Nov. 1840. Other familiar hymns by Sarah Flower Adams include "He sendeth sun, he sendeth shower," and "Part in peace, is day before us." In her earlier days she had been ambitious to be an actress, and actually appeared on the boards at Richmond as Lady Macbeth, her performance being greatly praised by "The Spectator"; and early in 1837 she held a temporary engagement at Bath, but she soon after renounced her dramatic aspirations. She was a woman of great personal beauty, and had a rich contralto voice which she could exercise with much dramatic force in elocution. Mrs. Adams died on August 15th, 1848. One of her acquaintances said of her some years after that she united a brilliant wit and a delightful joyousness, that she had a high religious tone, and that no one could be near her without being made holier and better. The epitaph at Harlow says: "She wrote many noble hymns, but her life was the noblest one."

Aspirations.

Christians, awake! triumphant voices raise
To greet the dawning of the best of days;
Rise to adore the mystery of love
That links the lowly earth to heaven above;
Hark! 'Tis the sweetest song since earth began—
"Goodwill from God, goodwill from man to man!"

PRAYER: O Lord God, we thank thee for the morning light and the evening's shade, for the blessings of the day and night. May we use all that thou givest to the fulfilment of thy holy will, and seek after whatsoever things are true, and just, and lovely that we may grow into thy divine perfection. Thou did'st send the child Jesus into this world to become the revealer of thy love and the Saviour of souls. Grant that we may follow his example and continue his work, so that thy kingdom of righteousness and love may prevail over the whole earth.—Amen.

The Faith that is to be.

'Midst changing systems, fading creeds
That fail us in our deepest needs,
Our struggling souls refuse to rest
And call our present good the best;
Our eyes in rapture seem to see
A mightier faith that is to be.

Our fathers' faith we do not slight,
'Twas Truth's grey dawn across the night,
Yet on this world we trust will shine
Some larger beams of light divine.
As one by one the shadows flee,
We seek the faith that is to be.

A faith where truth shall not be feared,
But to it temples shall be reared;
Where beauty unashamed shall dwell
With goodness, and its secrets tell;
Where love shall reign supreme, and we
Shall live the faith that is to be.

Spirit of all, oh rouse our zeal,
Creative passion let us feel,
That we may work with might and main,
The object of our hope to gain:
A nobler faith, inspired by Thee,
O God, the faith that is to be.

—G. E. Hale.

"Chronicles of Parson Pimm"

2nd SERIES (12)—MAKING PEACE.

The Christian minister should be a peacemaker. He is professedly a follower of Jesus, who said, "Blessed are the Peacemakers," and whose advent into this world made possible the proclaiming of that Gospel which is "Peace on earth, goodwill toward men."

Now Parson Pimm was considered by some to be "a born fighter." Not that he was at all a disagreeable fellow. Those who worked with him found him to be reasonable and not at all difficult to get along with. The Secretary of one church wrote to him after he had left it, and said: "You seemed to rub our people more the right way than any before or since your stay amongst them, and others I know share that view." The fact is the other parsons found it somewhat difficult to get along smoothly there, and had a rather rough time of it The phrase "a born fighter" as applied to him merely referred to his readiness in defending his religious faith against its opponents.

For Parson Pimm was a peacemaker. At one church of which he was minister and in which there had been some differences and estrangements, he proposed a scheme for reconciling all differences. He suggested that three trusted elders along with the minister should be appointed as a Conciliation Board to be called together to bring any estranged parties together and to establish right relations between them. He said that quarrels amongst the members of a Christian Church ought to be impossible. But his suggestion was not tried.

On one occasion in the course of his pastoral work he found that two families belonging to his church had broken off their friendly relationship and ceased to have any dealings of any kind with each other and would not speak when they met nor recognise each other when passing in the street. Both families attended the Sunday services but did not know each other even in the place of worship. This state of things troubled the minister somewhat, so he determined to do all he could to bring about a friendly feeling again. He went to the house of one of the families to get at the root of the matter, and to see what could be done. He was then told the cause of the estrangement, so he said:

"Would you be quite willing to be friendly, Mr. and Mrs. A., if I could get Mr. and Mrs. B. to let bygones be bygones?"

"I don't know about that," said Mrs. A. "They said such nasty things about us and served us so shabbily that I don't see how we can show a friendly feeling towards them. We wish them no harm, but we would rather have nothing to do with them."

"But that will be continuing a very uncomfortable state of things which ought to be put an end to if possible. You would all feel happier if good terms could be restored between you. You belong to a Christian Church, and it will look very bad if professing Christians refuse to be reconciled to each other. See how very awkward it is for your children and their children. They meet in Sunday School, in the Church, in the street, and it does not speak well for the religious influence of our church if such unfriendly estrangement cannot be remedied. You know that if you were in my place it would be your duty to make peace and to reconcile differences, and you would be very sorry if you could not do it. Is is not a grand thing to overcome evil with good? That is what we all agree we ought to do. And that is just what I want you to do, for your own sake, for the sake of your children, and for the sake of promoting good feeling in our Church."

Ultimately Mr. and Mrs. A. agreed that if Mr. and Mrs. B wished to be friendly they would be. Only the minister was not to tell them so.

So Parson Pimm thought he had got half-way to success. And he visited Mr. and Mrs. B and tried to persuade them to be willing to "let bygones be bygones."

"If you will agree to that I will do all I can to get Mr. and Mrs. A to agree to the same. But I have no hope of doing any good in this matter if you cannot help me. If I know you will not stand in the way then I may try on the other side with some chance of success. Remember—'To err is human, to forgive, divine.' You can well afford to let the past be past and to begin anew. Do not refuse to do the really Christian thing. You will make others happier and be much more happy yourselves."

t it was no use. They would not be persuaded the attempt at peacemaking was a failure. But estrangement did not keep either side away from ch. Both families came, for their quarrel was with the church, nor with the other people who e. But there are some church or chapel-goers act differently. If they fall out with anybody apel they stop away from service, which is ridi- us, for they not only cut themselves off from e they have quarrelled with, but from all others which is like making all the congregation parties . They deny themselves of fellowship with all r chapel friends because they have ceased to be idly with perhaps one whom they refuse to meet e. To turn against a whole church because of angement from one or only a few members of it ot fair to the church nor to those members who not parties to the difference. Once Parson Pimm an example of the opposite kind of thing. Two ng women who had been the closest friends and always sat next to each other in the same pew a difference and ceased to have anything to do each other. But they were as regular in their es at chapel as ever they had been.

"I'm not going to be driven away from chapel her, even if we are not friendly; and I am not ng to be driven out of my regular place in the . If she does not like it she can leave it; that's t I say. I'm not going to turn against the pel because of her being there. Not I indeed."

hey both talked that way, and they were both duous to prove they meant what they said, and here they were.

ut Parson Pimm did succeed sometimes in mak- peace. One instance of it was a strike of nearly whole of the choir. The choirmaster had dis- ised them, and so they decided they would keep of the choir.

his was an awkward predicament, for it did not well to see the Choirmaster sitting alone ough the service in the choir seats, and those ought to have been with him seated amongst congregation. So after an interview with the irmaster the minister suggested to the Chapel nmittee that two of the senior members should appointed with him to go into the matter and to ore harmony. So this council of three sum- ned all the choir members to meet them in one he school classrooms. In order to get to know the facts each member was called in separately, a series of questions was put in every case, and answers were noted down. "Do you wish to p out of the choir altogether, and others put in r places?" was one of the questions. The ans- in every instance was "No."

Have you stayed out as a protest?" "Yes," was reply.

If you are not asked to go back will you still re- in out?" To this they answered "Yes."

If we ask you to return to your places are you ling to go?" They all replied that they were. They had made their protest, and they were satisfied that they had done that. So they were asked to go back as if nothing had happened, and they were promised that the choirmaster would also act as if nothing had happened. And on the following Sunday they were all in their places. They had some little justification for the course they had taken, as the investigation proved. But if some such course had not been taken to get to the truth of the difficulty and to attempt to restore peace, they would have remained out permanently. It was a sort of judicial inquiry, which quite cleared the air and set matters right.

"Be reconciled to thy brother and then come and offer thy gift" of worship, was the plain injunction of the Master. The Christian Church is just the institution that ought to be an ideal Peace Society. But professing Christians are very human in their defects and failings, which means that they are often much less divine than they should be. Yet it becomes a grand thing for them if they can be taught the blessed art of living at peace with each other. It requires much self-suppression for the sake of others; much more loving consideration and charitable allowance for the difficulties and failings of those with whom they worship; no little determination to put the best construction on all that is said and done; and much of self-denial and thoughtful consideration, such as is signified by the Love to Man and Love to God. But that is what the Church is for; just that spiritual culture, that perfecting of character which all men so much need. And it is that which makes for peace.

That sweet dream of peace: What a wonderful thing. A little child born away in an Eastern village. That child become a God-inspired prophet of love to enemies, of universal Fatherhood and Brotherhood, of the coming of the kingdom of heaven upon earth. That noble and loving Galilean making war against all that prevents peace, fighting selfishness and every form of wrong that the reign of Truth and Justice may be made possible; and then the martyrdom on the cross; and after that through the ages his message turned into a song of angels, and the bells of many thousand churches ringing out for joy that the Man of Nazareth was born to become the Prince of Peace and to bring in the era when goodwill from man to man should prevail o'er all the earth. Yes, wonderful and beautiful; but not too wonderful and beautiful to be true; only too grand a thing to be accomplished easily or quickly. So divine a thing it is that it can only come as men grow more Godlike. But come it will through the efforts of great and loving human souls. Come it must to fulfil the desire of the nations everywhere. And when that great time has arrived, the triumph of man and victory for God, the angel-voices of children and of pure-souled men and women will sing with unmixed joy more sweetly than ever that heavenly song of

"Peace on earth; goodwill to men."

The Unitarian Warfare.

By Rev. S. A. ELIOT, D.D.

It is no gospel of self-indulgence that I would preach to you. I bid you endure hardness as good soldiers of Christ. I bring to you no prophecies or assurances of coming triumph. There are many perplexities and problems that baffle our endeavour. But we who have taken pure Christianity for our watchword, who have dared to break with established orthodoxies and hierarchies, who have tempted failure in a great experiment of religious freedom, have no right to complain of these things. The Unitarians have chosen to be the pioneers of the Christian army. They have sought the place of honourable danger, and now they must not shrink from the perils of the service. The appeal of our endeavour is to the spirit of chivalry, and not to any expectation of great and rapid outward success or popular applause. Our pioneer service offers no place for those who are afraid of the risks, or who count the costs, or who seek ease and safety and personal rewards. It is for those who love high adventure and who are eager to follow truth wherever it leads. Our warfare is for those who do not dread misrepresentation and unpopularity, but who dread only playing the traitor to their own best dreams and visions.

Religious pioneers must indeed have that inflexible quality of soul that rises superior to all fear of failure and every form of obloquy. They must have the cheerful optimism of men who set before themselves clear, unselfish aims, and who represent permanent principles. The moral and spiritual inertia of men makes the task of religious reform the test of heroic tenacity. Our motto must still be that of the Liberator: "I am in earnest. I will not equivocate, I will not retreat a single inch; and I will be heard."

But I would not over-emphasize the difficulties or perils of our commission. Give wings to memory and imagination and realize into what alliances we enter when we lift up out banners in the cause of freedom, truth, and righteousness. We set ourselves at once in co-operation with all the democratic impulses that have worked so potently in the civilised world during the last fifty years, and whose achievements are even now being submitted to the dread arbitrament of war,—a war which must decide, let us hope for all time, where divine right is: whether in government by force of arms or by accident of birth, or in government of the people, by the people, for the people. By every drop of heroic blood in our veins, by every thrill of the nonconformist conscience, by every word of our prophets, martyrs, and saints, we declare ourselves the champions of the law of liberty. We organise our religious life upon the principles of pure democracy. We affirm that the only government, in church or state, that is worthy to endure is that which exists not for the benefit of rulers or autocrats, but for the service of all. Let but that fundamental truth pour in like a flood on the nations of the earth and how all inhuman tyrannies, all ab inable burdens of militarism, all lust of conquest selfish and corrupt self-seeking, all appeal to fear force, would be swept away. Progress in libert the real key to history. Growth in freedom has b the motive and result of the age-long conflict men. Soldiers of Freedom,—lift up your banne

A Walk—A Life Sustainer.

By HAROLD BEATTIE.

Not to be ranked as one of the meanest of life's pleasures is an ordinary country walk. S would say that a walk is dead if taken without c pany. Those who, however, are in the habi taking long walks alone, those who have accusto themselves to the exercise of the mind and the lights of the soul, will know and appreciate the tr of the opening sentence. Let those who have not ceased to seek the fullness of their enjoyment in music-hall and picturedrome take upon themse the somewhat difficult task at first—but afterwar great pleasure—of spending an hour or two in c munion with themselves. I am convinced tha more people would only spend more time alone look searchingly into themselves, they would be at the sight of the great mass of so-called pleas which holds so much sway and exercises such amount of influence over their lives.

"Ye are of God." And yet we find ourselves tal so much delight in the things that pertain to this p sical life and so little interest in the things of soul—the God-life—within us. If men would but more time in self-communion — that is to say, communion—they would begin to see themselves others in a new light; they would begin to realise vastness, and yet the beautiful simplicity, of the of the man who tries to feel God within himsel

I suggest a country walk for the starting of habit of self-communing, for the reason that on brought into touch with the great world of Nature which one may recognise in every blade and e varied leaf, in every hill and murmuring brook, workings of God. And then to realise that we part of this great scheme; that we are really G children, and that we can receive at the hands o all-loving Father all the gifts of life that we crave. Let a man try to bring himself into harm with the higher forces of the surrounding life; let try to identify himself with and feel himself to be with this great Divine Force, the manifestatio which he feels in the charm of Nature's beauty the burning love of friend for friend, and he see the life of Christ.

Those who can, and do, feel themselves to b perfect harmony with the divine are those who re live their lives. Commune with yourself; u stand your own soul; and you will assuredly a and rejoice.

:enes from Christian History.

By Rev. W. C. HALL, M.A.

XVII.—THE IMPORTANCE OF HISTORY.

r many months we have been reviewing impor- incidents and personages in the history of the stian Church. Christianity has a great tradi- Age after age it has handed down the record of ts which find no parallel in the other great faiths e world; and the history of it is not only the unt of the development of a faith but also that of biography of the peoples who have taken its name. hope of the writer has been to stimulate interest e study of its leading events and its dominating onalities. In these days the reading of history made enormous advances; not only do we more ly acquaint ourselves with that of our own coun- by reason of the study of social problems which and our consideration of many social movements, we find it necessary in order to grasp the signifi- e of the present war to look more closely into history of the peoples who are now our allies our enemies. Similarly, to understand our faith, necessary to pay attention to the history of the stian Church through the centuries and to the d of the part which our own Unitarian Churches played therein. It is to be hoped that other ers, far more competent for the task than the pre- , will be induced to set before readers of the thly detail of the latter.

e history of Unitarianism is not shamed in any parison. It is a history which we do not hesitate escribe as one of the later glories of Christianity. have need to study it more closely, that we may erstand—as we do not always seem to understand at as Unitarians we are neither isolated indivi- s professing opinions according to our particular syncrasies, nor members of scattered congrega- s without allegiance to anything central and co- nt, but fellow-workers in an important Christian ement, the significance of which is not its numeri- size but its uncompromising witness to religious n and spiritual liberty. Occasionally the more t-minded of us venture the opinion that our tradi- s may be neglected; occasionally the more zealous he same. But this stands true, that whatever itions we have to make, as the saying goes, the itions we have received call for us to understand n, and this understanding is the first step towards realizing that we do belong to a movement and a rch, which has had victories by no means despic- , and for whose further triumphs it is imperative we labour together in unity of organisation, so as we may, and more than we have done, and ays in the unity of the spirit and the bond of e.

ter twenty-six articles the present writer feels like ring a little benediction over his readers, many hom have assured him of the utility of his simple urs. He would say only this: Brothers and sisters, greatly have we received from the good men of Jesus Christ, especially from the beloved of our own dear home of faith. Let us see to it that we render to the world that has need of us to-day not less than we have received.

The Preacher's Duty.

It is an open question whether the avoidance of moot questions by the preacher is always a credit, and whether a few slammed pew-doors and alienated parishioners is always a reproach. We incline to the opinion that the minister who works long and faithfully without making anybody in his church feel uncomfortable must have left many things unsaid which he ought to have said, as well as have said many things which ought not to have been said; or he must have had a congregation of angels. There are several principles of guidance. One is to avoid saying anything that anybody might seriously differ with; another is to speak so vaguely and tamely that no one would think his opinions attacked; another is to be insincere, conceal one's opinions, and be an accurate echo of the opinions of others. Against each of these methods there are grave objections. The method most complimentary to one's hearers and most compatible with self-respect is to trust that every one knows that all cannot think alike, and that every one worth talking to will respect the man who candidly intrusts his convictions to them, and that a union based on full right to speak is a sounder one than a union which survives only by silence. Those who become enemies to a man who preaches on this principle will make it easy for him to love his enemies, for they will be a credit to him. He will rather have them enemies than friends.

—"The Christian Register."

Ministers' Salaries.

Most clergymen desire and need a larger income. The report on ministers' salaries which was presented at our San Francisco Conference shows how sadly inadequate most of those salaries are. The present increase in the cost of living makes them practically 20 per cent. lower than ten years ago. Yet we have heard of no "Clergymen's Union," and of no "strike" among these toilers in the vineyard. Also we have heard of few, if any, salaries being raised, to meet the higher cost of the minister's flour and coal and clothing. It is singular, but true, that in most churches there are excellent people who would each advance the wages of some one employee in an ordinary business relationship, yet would take no steps to advance the pastoral salary. "What is everybody's business becomes nobody's business." A minister ought to be paid enough to enable him to live as comfortably as the average man or woman lives in his parish. How is it with your minister?

—"The Christian Register."

Anecdotes and Illustrations.

ST. NICHOLAS OF RUSSIA.

The popular saint of Russia is a man of the mir, a man of practical piety, a teacher and benefactor of the people. In Athanasieff's collection of popular legends we find an illustration of this idea.

Two saints—St. Cassian and St. Nicholas—have come before the face of the Lord.

"What hast thou seen on the earth?" asks the Lord of St .Cassian, who first approached.

"I have seen a moujik foundering with his car in a marsh by the wayside."

"Why hast thou not helped him?"

"Because I was coming into Thy presence, and was afraid of spoiling my bright clothes."

The turn of St. Nicholas comes, who approaches with his dress all besmeared.

'Why comest thou so dirty into my presence?" asks the Lord.

"Because I was following St. Cassian, and seeing the moujik of whom he just spoke, I have helped him out of the marsh."

"Well," saith the Lord, "because thou, Cassian, hast cared so much about thy dress and so little about thy brother, I will give thee thy saint's-day only once in four years. And to thee, Nicholas, for having acted as thou didst, I will give four saint's-days each year.

That is why St. Cassian's Day falls on the 29th of February, in leap year, and St. Nicholas has a saint's day each quarter."

—Stepniak's "The Russian Peasantry."

BLESSED BE DRUDGERY.

James A. Garfield, who became President of the United States, was once President of Oberlin College. One day a man brought his son for entrance as a student for whom he wished a shorter than the regular course of study. "The boy can never take all that in," said the father; "he wants to get through quicker. Can you arrange it for him?" "Oh, yes," said Mr. Garfield. "He can take a short course; it all depends on what you want to make of him. When God wants to make an oak he takes a hundred years, but he takes only two months to make a squash."

I WILL!

I will be true, for there are those who trust me,
I will be pure, for there are those who care,
I will be strong, for there is much to suffer,
I will be brave, for there is much to dare,
I will be friend to all the poor and friendless,
I will be giving and forget the gift,
I will be humble, for I know my weakness,
I will look up, and laugh, and love, and lift.

THE CONDEMNED SERGEANT.

A sergeant in the British Army lost his nerv battle, and was sentenced by court martial to years penal servitude for cowardice. But before sentence could be put into execution the Prus Guards made their attempt to break through the tish line, and the sergeant, in the fighting which sued, fought with such bravery that only for b nominally under arrest he would probably have awarded the V.C. As it was his sentence quashed, and the incident caused a new Act of liament to be passed, the Army Suspension Act which a sentence on a soldier may be suspended an opportunity given him to redeem his chara How hard it is to judge others righteously.

Memorial Sundays.

By A. D. Tyssen, D.C.L.

Faustus Socinus was born on Dec. 5, 1539. A account of him may be found in Wallace's Anti-Tr tarian Biography II., 306-338, and in Memorable U tarians, p. 7. Mozart, the musician, died on Dec 1792; Sir Henry Tate died on the same day in 1 On Dec. 5, 1592, Francis Johnson, an early Non formist, was imprisoned (Burgess's Smith, the Baptist, pp. 33-34).

Sir George Stonehouse died on Dec. 5, 1793. was a member of Wesley's Religious Club at Oxf and became an Anglican parson; but he preached versal salvation. (See the Kalendar in the "Cl tian Life.")

Dec. 12 saw the birth of Dr. Erasmus Darwin 1731; and in 1791 of Maria Louisa of Austria, wh 1810 became the wife of Napoleon I.

Brunel, the engineer, died on Dec. 12, 1849. best known work is the Thames Tunnel. The s day is marked with the deaths of Robert Browning 1889; William Galignani, in 1882; and Christ Krell (or Crellius), in 1680. A short account of last-named may be found in Wallace III., 285-7.

On Dec. 12, 1653, the assembly known as Barebo Parliament voted its own dissolution.

Dec. 19 is marked with the birth of Parry, the Ar explorer, in 1790, and Lord Rosmead, in 1824. It records the deaths of Baron Grimm, in 1807; Pu the architect, in 1852; and Turner, the artist, in 1

The "Christian Life" gives also under this day deaths of three recent Unitarian ministers, nam John Jones, in 1863; George Moore Getty, in 1 and Silas Farrington, in 1911; and one layman, Ja Coppock, in 1857.

Dec. 26 is S. Stephen's Day in the Church Calen It records the birth of Thomas Gray, the poet, in 1 and of Mary Somerville, in 1779 (see Memorable U tarians, p. 282); and the death, in 1831, of Step Girard, who amassed a great fortune in America, left nearly all of it for charitable purposes. It is marked with the deaths of the Rev. John Disney 1816, and the Rev. William Thomas, in 1819 (see "Christian Life" Kalendar).

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.

Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

LEAGUE NOTES.

Mrs. Crompton, of Adelaide, writes that her Branch has much enjoyed some interesting letters from the home churches, especially those sent by Mrs. Shelton, of Birmingham (Church of the Messiah).

Mrs. Eleanor Wren, secretary of the Melbourne Branch, sends us word that the "Friendly Links" are a real success.

At its meeting in October, the Fellowship Committee sent a friendly greeting to the women of the Shady Grove congregation, near Adelaide, on the occasion of the 50th anniversary of their church.

On Wednesday, Nov. 10th, a meeting of the Islington Branch was held in order that the special work of the Fellowship section of the League might be put before the Society. The meeting opened with a short service, conducted by Miss Hargrove, and short addresses were given in turns by Miss Mitchell on the Fellowship work over seas, Mrs. R. Wight on that undertaken in England, and Mrs. R. T. Herford on Fellowship work in the London district.

If the following is to be relied upon—and it comes from a very trustworthy source—the knitting needles should be hard at work as ever. A young officer writes from the trenches: "The nights are growing very cold now; I do hope the people at home will not get tired of knitting and making warm things for the men out here this winter. We are going to have a winter campaign right enough! And in many battalions such as ours that have been out a long time the clothing is getting very thin and dilapidated."

The secretary of the International Union made a short visit to Holland in October in order to confer with her colleague, Miss Van Eck, about the work of that department of the Union's work known as the International Correspondence Bureau.

There are for the ordinary traveller a number of preliminary difficulties in the way of even so short and simple a journey abroad, and others to be met with on the way. The secretary is much indebted to officials at the Home Office for making things a little easier for her than they otherwise might have proved.

The annual report of the Union is long over due. When it does come out it is to be hoped that it will be as interesting to its readers as the work about which it tells has been to those who have had it to do.

H. B. H.

ENNUI.

"I'm tired of motoring," he said with a yawn; "it's getting too common. I think I'll try an airship." Ah, you must want to visit your castles!

The Birth of Jesus.

The birth of Jesus in obscure circumstances unnoticed at the time was looked back upon in early Christian history as an epoch-making event. Through the succeeding ages the sense of its importance has grown stronger with the growth of civilisation. Before the compilation of the Gospels the followers of Jesus had searched the Scriptures to find evidences of prediction of the event. The words: "A virgin shall bear a son and shall call his name Immanuel"—Isa. 7, 14—are reproduced in Matt. 1, 23, as if they were intended to refer to Jesus. Even the text "Unto us a child is born; unto us a son is given"—Isa. 9, 6 — is often quoted now as though it was meant to refer to him. But they were written about 734, B.C., of a child of King Ahaz, that was afterwards himself a king—Hezekiah. More correctly the words should be "has been born," for they had reference to a birth which had then already taken place.

But this readiness to look for predictions was a plain indication of the affection for the Master, and of the sense of his greatness and the preciousness of the memory of him and his extraordinary service to mankind. The love of humanity for him has increased so that he has become the most-loved personality in history, so that to-day the whole civilised world feels deeply grateful that he was born. In due time that gratitude will be more fully expressed in the widespread embodiment of his ideas and principles in human affairs and institutions.

What is Genius.

Genius has been defined as an infinite capacity for taking pains. But the general impression is that it is either born with a man when he is ushered into the world or that it comes by special inspiration. Thomas A. Edison is considered to be the greatest mechanical genius that America has produced. And what does he say about genius? "Do you not believe that genius works purely by inspiration?"—a reporter once asked him. And the reply was:

"I'm rather inclined to think genius is two per cent inspiration, and the other ninety-eight perspiration."

FARTHER ON.

A little farther on, the skies are brighter,
And softer scented breezes blow o'er verdant fields,
The distant clouds are fleecier and whiter,
And o'er the spirit sweeter music steals,
A little farther on.

A little farther on, and Life's immortal,
Nor pain nor sorrow ever can molest:
The joys we've missed shall meet us at the portal
And souls we've loved will welcome us to rest.
A little farther on"

John Pounds.

THE FOUNDER OF RAGGED SCHOOLS,
1766—1839.

John Pounds was a humble shoe-cobbler, and a cripple, in Portsmouth. His workshop may still be seen. It is a very small room about eighteen feet long and only six wide, and here while engaged at his daily labour, he had forty children, some seated on forms, others on old boxes, and some on the lower steps of a staircase, and these children, including about a dozen girls, he taught to read and write. They were the most miserable and uncared-for children he could collect from the streets. Reading he taught from handbills and such old school books as came in his way, and he taught writing on slates. He also instructed them in the cooking of plain food, and to mend their own shoes. He managed their sports, made toys for the little ones, and was their doctor and nurse when they were ill. Hundreds of boys owed to him all the school education they ever received. And years after he lost sight of them some of them would call upon him and give him rejoicing of heart by thanking him for what he had done for them.

He began this work almost without knowing it. He took charge of a little lame boy five years old, a nephew, who became the chief object of his care and affection, inventing for him an ingenious instrument which completely cured him. Thinking that this child would make more progress under instruction if he had a companion, he invited another boy, who was left in the streets all day, to join him. After that by the gift of a hot potato he bribed other children to come. But that became needless, for they soon flocked in greater numbers than his small workshop could accommodate.

John Pounds was a member of the High Street Unitarian Chapel, Portsmouth. Consequently he sent the children to the Sunday school of that chapel for religious instruction, and by his own exertions procured suitable clothing for them to appear in. These clothes were kept in his charge; they were put on at his house on Sunday and returned to him at night. From the Unitarians he received valuable help, but always refused any remuneration for himself, and to the last remained as humble and contented as at the first, never so happy as when surrounded by his scholars. "Mr. Pounds, I wish you were rich, you would do so much good"—once said a lady to him. "Well, I don't know," said he; "if I had been rich I might perhaps have been much the same as other rich people. This I know, that there is now not a happier man in England than John Pounds, and it is better as it is." Plainly, his work could not have been done, would not have been done, by a rich man.

This humble philanthropist was born at Portsmouth on June 17th, 1766, the son of a sawyer in the royal dockyard. Apprenticed to a shipwright at twelve, an accident at fifteen made him a cripple for life. So he had to turn to some sedentary occupation, and learned enough of shoe-mending to get a living by it. It was in 1818 that he commenced instructing his lame nephew and started his school, and he continued his labour of love uninterruptedly into his 73rd year. It was on New Year's Day, 1839, while talking of his school that he suddenly fell down and died. His body was buried in the north-west corner of the graveyard of the High Street Chapel, in the presence of a large concourse of his fellow townsmen of every shade of religious and political opinion. A monument was erected to his memory in the chapel yard, mainly by penny subscriptions, some of which were sent from most distant parts of the world; and a memorial tablet was placed within the chapel. The general public of Portsmouth established the "John Pounds Ragged Schools"; the High Street Chapel instituted the "John Pounds Library" for the use of the Sunday school. The famous Dr. Guthrie, of Edinburgh, said of him:

"When the day comes when honour will be done to whom honour is due, I can fancy the crowd of those whose fame poets have sung, and to whose memory monuments have been raised, dividing like a wave, and (passing the great, and the noble, and the mighty of the land) this poor, obscure old man stepping forward and receiving the especial notice of Him who said, "Inasmuch as ye did it to one of the least of these, ye did it also to me." (See "Memorable Unitarians," 286-9.)

ETERNAL GOOD.

There can be nought of error
In the great Eternal Plan;
All things must work together
For the final good of man.

I know, when soul flies onward,
In its grand Eternal quest,
And feel, as I look earthward,
"Whatever is—is best."

National (Unitarian) Conference Guilds' Union.

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Motto: "FOR GOD AND THE GOOD LIFE."

Monthly Message: "Recruiting."

"Like a mighty army,
Moves the Church of God."

If this martial language is to correspond to fact, if it is to represent anything more than a pious hope, if the inevitable blanks created by promotion to the ranks of heaven, and the inglorious blanks created by frequent desertion are to be filled, it will be imperative to do some earnest recruiting. Each congregation will have to secure the enlistment of all its eligible young men and maidens.

Now since there is some truth in the old saying that "one volunteer is worth ten pressed men," it would be a gladdening thing to learn that every Guild member had resolved to enrol in the army of the Church militant.

For the battles that lie before it, the Church of God will need a mighty and valorous army. In the days of peace we pray for—which, please God, may soon be with us—enemies old and new will confront the forces of the King of Kings. There will be the old, old sins and temptations, and doubts to combat. But the new sorrows, the new despairs, the new misfortunes, and the new atheisms, already rapidly accumulating, will present a great and momentous challenge. That tremendous challenge cannot be taken up by church buildings, however beautiful, or by paper constitutions, however ingeniously framed; it can be seized only by a living fellowship of heroic souls. What Henry Drummond called the "programme of Christianity" will become immediately and absolutely necessary.

There will be the poor of all sorts to be assured of good tidings, broken hearts to be bound up, captives to be liberated, darkened eyes to be opened, mourners to be comforted, and the day of the visitation of God to be fearlessly proclaimed. All this and more will be demanded of the Church of God, and, if she is to be equal to the demand, she will need firm hands, compassionate hearts, and spirits aflame with consecrated enthusiasm.

For this great work we cannot mobilise and train our forces too early. Indeed, there can be no better time than the present. Our ministers and leaders should use every art of persuasion to win our young people for the divine service. Let them inspire the young souls with the worth of alliance with the church; let them arrange for a service of consecration, or dedication, or welcome—the name is immaterial—on the first Sunday of the New Year, and the church shall be strengthened, and the world shall be blessed.

H. F. S.

The Wide World.

The Rev. G. Ernest Hale, B.A., Unitarian Minister of Wellington, New Zealand, writes saying: "Let me offer a word of praise regarding your publication. It is intensely readable, and must be doing a great deal to further the cause of Unitarianism." Mr. Hale is a recent convert (in an ecclesiastical sense) to Unitarianism, and he is evidently doing a good work for our Faith in Wellington, judging from the copy of his Church Calendar we have received. One of his Sunday evening subjects in October was: "A Challenge—is there a grander gospel than that of Unitarianism?" The poem on our second page entitled "The Faith that is to be," is from his pen.

An American lady says: Unitarianism is so big and wholesome, so American too. That is one thing I like about it, it is so in harmony with our national liberty. My husband's people are all Lutherans, and they take great pride in calling themselves 'true blue Lutherans.' I am going to take more pride in calling myself a red, white, and blue Unitarian." This has suggested to the American Unitarian Association the adoption of a Unitarian red, white and blue button, which can be worn by those earnest Unitarians who wish to make use of it.

A Summer School of Social Service has recently been held at Meadville (Unitarian) Theological School, Pennsylvania, which included a four weeks' course of study and conference on "The Church and the Social Movement," and it was so successful that it is to be repeated in 1916.

There are several Unitarian Missions in North-West America amongst the Finns in Minnesota; and there is an Icelandic Unitarian Church at Winnipeg, and two well-established Icelandic Unitarian congregations near Lake Manitoba. At Gimli on the shores of Lake Winnipeg there has been a Unitarian Church in existence for many years, carried on by the Icelanders. At Hanska, Minnesota, there is a strong Norwegian Unitarian Church.

Japan has its imitator of the American "Rev. Billy Sunday," orthodox revivalist, in the person of the Rev. H. S. Kimura. He has listened to Mr. Sunday in the United States, and he has appropriated that revivalist's methods and manners. What is more he is a graduate of the Moody Institute of Chicago, and is an ordained minister of Christ by the Presbyterians. Like "Sunday" he gesticulates wildly, rushes about the platform, indulges in street slang as much as the Japanese language will permit, and draws constantly increasing crowds. In America "Sunday" denounces Unitarians, and so increases converts to the Unitarian Faith. Kimura may do the same in Japan by the enforcement of comparison between his orthodoxy and our heterodoxy.

Rev. A. N. Toplisky, Unitarian minister in Bulgaria, has been summoned from Doubnitza to Sofia to take his place as a soldier in the army, by which his church work is suddenly terminated. He has been assisted by the British and Foreign Unitarian Association and by the American Unitarian Association.

SUNDAY SCHOOL HELPS.

Lesson Notes on The Life of Jesus

Text Book: The New Testament.
Reference Books: Giran's "Jesus of Nazareth", Carpenter's "First Three Gospels"; "The Bible for Young People" (B.Y.P.) vol. vi.

Dec. 5th.—JESUS BETRAYED AND ARRESTED.

Scripture Readings: Mark xiv., 10-50. Reference: Giran, 130-142; B.Y.P. vi., 69-72.

1. Judas, the Betrayer.

There is too little known of Judas to form a reliably true judgment of his conduct. If the tradition be correct that he bitterly repented his betrayal of the Master, that repentance throws some light on his character, and also upon his motives, for it may certainly indicate that he was greatly disappointed at the result. He may have thought Jesus was the Messiah, endowed with power to frustrate all enemies, and that this betrayal would compel him to declare himself and thus produce dismay and confusion amongst those who sought his life, and that by forcing a crisis he might really be acting a helpful part towards his Master. That is taking a charitable view of what otherwise was a mean and dastardly act. On the other hand, how could Judas be guilty if all this was part of the divine plan previously ordained to happen as is so clearly implied in the accounts? "How should the Scriptures be fulfilled, that thus it must be?"—Jesus is represented as saying. "All this is come to pass that the Scriptures of the Prophets might be fulfilled,"—we are told (Matt. xxvi., 54-56; Mark xiv., 49; Luke xxii., 37; xxiv., 25-27,44). In that case Judas was only the involuntary instrument in the hands of God to accomplish a divine purpose, and was not responsible nor culpable. But the compilers of the records are wrong, else why should Jesus sorrow that he should be betrayed? And why should he so severely reprove the betrayer? These references to the necessary fulfilment of prophesies are not words of Jesus at all, but mere afterthoughts of some of his later followers before these records were compiled. It is clear that Judas betrayed Jesus; that his disloyalty caused Jesus much sorrow and keen disappointment; and that Jesus blamed him and held him responsible for his conduct.

2. The Arrest.

According to the accounts Judas led the officers and soldiers of the chief priests to the place in Gethsemane on the Mount of Olives where they could find Jesus. By the arranged signal of salutation with a kiss Judas indicated which was Jesus, though the Master had become sufficiently well-known in and about the Temple and the City as to make that seem unnecessary. "I sat daily in the temple and ye took me not" (Matt xxvi., 55). He was taken to the house of Caiaphas the high priest. His disciples "All left him and fled" (Mark xiv., 50). Of this desertion of him by his followers there seems to be no room for doubt. Forsaken by his closest friends, and at the mercy of his enemies, Jesus was now desolate of sympathy and thrown entirely on his own courageous spirit and an unshaken trust in his heavenly Father. What a sad commentary is this concerning the devotion of his disciples! The Reformer's lot is ever so. When the time of crisis comes many who are pledged to loyalty fail to stand the test. Sometimes a few braver than the rest are faithful to the very end, clinging to the Leader even unto death. But this support was denied to Jesus. How it illustrates his failure to secure a powerful following in Jerusalem. Though multitudes had listened to him so that the priests even feared the people he had no support that could be relied upon. But he had learned to stand alone, with God on his side, and was able to do it nobly when the time came that none could be found to stand with him.

Dec. 12th.—CONDEMNED TO DEATH.

Scripture Reading: Mark xiv., 55-65; xv., 1-15. References: Giran, 142-145; Carpenter, 347; B.Y.P. vi., 93-105.

1. Before the Council.

The high priest and his supporters were evidently determined to secure the condemnation of Jesus as speedily as possible, for no time was lost. A Council had been summoned and was waiting in anticipation of the arrest, and though it was at two or three o'clock in the morning, the trial was immediately proceeded with. It was a foregone conclusion what the decision was to be. But the legal forms had to be gone through. False witnesses against Jesus contradicted, and cancelled each others testimony. But ultimately he was convicted of blasphemy,it is said, for professing to be the Son of God. This was a title of the Christ or Messiah. It is not very clear what Jesus said in answer to this charge. The High Priest asked him, 'Art thou the Christ, the Son of God?' and the accounts do not agree as to the reply. Matthew states that Jesus said: "Thou hast said"; Mark distinctly asserts that "Jesus said, I am"; Luke avers that "he said unto them, Ye say that I am"; but the Fourth Gospel declares that he was charged with claiming to be "King of the Jews," and when Pilate asks him if it was so, Jesus disclaims it and says: "My kingdom is not of this world." Amidst such contradictions there is no proof that Jesus regarded himself as the Messiah. If he had actually put himself forward before the people as the Christ it is not likely that he would have given any but a direct answer to the charge such as would admit of no uncertainty. The Fourth Gospel, written for the purpose of showing that he was the Messiah—the Christ—specially sent and chosen of God, is that which distinctly makes Jesus answer with what is equal to a flat denial of having made any such claim. It is quite likely that Jesus was actually condemned for blasphemy, and as a revolutionary, seeing that "blas-

phemy" consisted in speaking against the Law of Moses.

2. Before Pilate.

The Sanhedrin which had condemned Jesus to die could not legally carry out the sentence. It was necessary to get the consent of the Roman procurator—Pilate. So they had Jesus brought before him. Knowing that Pilate had no sympathy with their national religion they kept back the real reasons why they had condemned Jesus, and put forward considerations which would have greater influence with the procurator towards confirming the sentence already passed. "The chief priests accused him of many things" (Mark xv., 3). Pilate asks Jesus: "Hearest thou not how many things they witness against thee?" (Matt. xxvii., 13). But in Luke it is made more clear what the principal charge consisted of: "We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king" (xxiii., 2). But we know that it was untrue that Jesus forbad people to pay tribute to Cæsar, for he said "Render unto Cæsar the things that are Cæsar's" (Matt. xxii., 21); and it is quite as probable the charge was equally false—that he said that "he himself is Christ a king." But the charges were necessary for the purposes of the accusers. "He stirreth up the people," said they. Pilate was evidently not impressed with these accusations, and there was that in the demeanour of the accused that caused him to doubt the truth of the charges. But it is difficult to arrive at a satisfactory conclusion as to the conduct and character of Pilate on the very conflicting evidences of the records. He is there represented as a weak man yielding to popular clamour, letting the people decide rather than himself. This is open to doubt. If he consented against his will that Jesus should be crucified he certainly was weak, and no washing of his hands could make him innocent and clear him of responsibility. He is represented as speaking of Jesus as "a righteous man" (Matt. xxvii., 24), and yet consenting to his death. As a matter of fact Pilate had repeatedly shown his defiance and contempt of popular clamour, and it is scarcely likely that he would have yielded to it in this case. It seems more probable that he sentenced Jesus to be crucified on the charge of being a perverter and disturber of the people, and consequently as a dangerous revolutionary. In any case the picture of Jesus before his accusers, alone against his enemies, nobly bearing insult and scorn with quiet dignity, is in complete keeping with his grand, heroic character. Conscious of having been true to man and to God he could meet his fate undaunted and unafraid.

Dec. 19th.—THE CRUCIFIXION.

Scripture Reading: Mark xv., 16-47.
References: Giran, 145—8; Carpenter 347—8; B.Y.P.:—Vol. VI., 118—136.

1. How Jesus died.

Having been sentenced to death on the cross, Jesus was hurried off as speedily as possible to Golgotha, the place of execution. According to the accounts he was first scourged by Pilate, then stripped by the soldiers, who put a scarlet or a purple robe upon him and a crown of thorns upon his head, and made mocking deference to him as "King of the Jews." It is said that they smote him and spat upon him, and after taking off the royal robe, put on his own garments, and led him away to be crucified. He was nailed to a cross of the shape of a T, and two others, robbers, one on each side of him, were also crucified. People passing by railed at him and mocked him. He bore his suffering nobly. In his deepest agony some exclamation burst forth from him. It is reported that he cried out: "My God, my God, why hast thou forsaken me?" What a sense of loneliness! deserted by his friends, and in his terrible sufferings feeling even as if God had left him, too. How human! Jesus, dying on the cross, cries out to God. This cannot be God crying out to God. But it is the man Jesus. One of the accounts, Luke, states that he said of those who crucified him: "Father, forgive them, for they know not what they do"; and later that his expiring cry was: 'Father, into Thy hands I commend my spirit." And thus he gave up the ghost.

2. The significance of his death.

It must be remembered that the records of the crucifixion were not written until long after the event, and by different writers under different conditions and at different times. Hence the differences in their records. There are difficulties and contradictions in the accounts, and unhistorical and unreliable particulars connected with the death. The extraordinary occurrences: the veil of the temple rent in twain; darkness covering the land; the trembling of the earth; the tearing of rocks asunder; the tombs bursting open and dead bodies rising from these and walking alive into the city; these are events that did not happen or such as did happen had no necessary connection with the crucifixion. The great fact is that Jesus died nobly. Being human, his sacrifice was real and genuine. Had he been super-human, and as some say—he was even God himself crucified, then there was no sacrifice, no noble martyrdom. The real significance of the crucifixion is that here was a brave and noble man sacrificing himself for Truth and Right, in the service of humanity and God, and because it is the example of a real man, it is therefore helpful and inspiring to all men who feel what it truly means.

Dec. 26th.—JESUS RAISED UP.

Scripture Reading: I. Cor., 15, 12-22, 35-50. References: Giran, 149-165; Carpenter, 349-50; B.Y.P., Vol. VI., 137-161.

1. The Resurrection Stories.

Jesus died, and his followers without their Leader dispersed, his immediate disciples returning to Galilee. But the Gospel records give us stories of the Resurrection of Jesus from the dead, plainly stating that the body after death came to life again, and that

Jesus appeared to his disciples in bodily form as before except that his hands and feet showed the wounds where the nails had been driven through into the Cross. But these accounts are hopelessly contradictory. Matthew and Mark say that Jesus appeared only once after death, and that once in Galilee; Luke and John make no mention of any appearance in Galilee, but declare that he appeared several times in Jerusalem. When the women stood at the empty tomb they saw an angel sitting on the stone which had been rolled away from the entrance; but Mark says it was a young man, while Luke asserts that there were two men; whereas in John we are told that the women saw two angels. Luke informs us that Jesus was seen also on the way to Emmaus; but the other three records make no mention of this, and yet if it were known at all they would surely have heard of it, especially the compilers of "Matthew" and "Mark," and they would most certainly have mentioned it. Then all four Gospels differ from the account given by the Apostle Paul, who denies altogether that there was any bodily resurrection, for he says plainly "it is raised a spiritual body," and that "flesh and blood cannot inherit the kingdom of God," whereas the Gospel accounts describe the body of Jesus ascending into heaven. Amongst all these contraditions we must remember that Paul wrote at a time nearest to the event of the Crucifixion at about the year 57 A.D., probably, which as nearly 30 years afterwards, and that the Gospel records were written much later, the earliest—Mark, not earlier than the year 70, and the others later still, the fourth Gospel is placed by some authorities as late as 150. So under these circumstances the testimony of Paul is the more valuable and reliable. According to him the resurrection was the rising up of the spirit.

2. The Real Resurrection.

Jesus was raised up, but how, and in what sense? The Apostle Paul tells us that it was just in the same way and in the same sense as all other men are raised. "For if the dead are not raised neither hath Christ been raised." "We shall not all sleep, but we shall all be changed," "and this mortal must put on immortality." So with Paul, the resurrection of Jesus from the dead means that he rose, his spirit, from the dead body into the immortal life. This rising up into the spiritual world is the real resurrection. It is a triumph over death so that (what is called) "death is swallowed up in victory" (I. Cor. 15, 16, 51, 53, 54). And the preaching of the resurrection was the proclamation of immortality for all. But there is another sense in which Jesus was raised up: his personal power which seemed dead and buried at the Crucifixion rose up again with greater force than ever in the hearts of his disciples. So much did the impress of his personality, which he had left upon them, make itself deeply felt that they were moved to come forth from their temporary seclusion to face the whole world with the Gospel. They identified their message with the person, with the life, character, and death of their Master. They preached Jesus and the resurrection, in other words, the Gospel of everlasting life. His death on the cross they announced as the glorious self-sacrifice it was for the salvation of all men from their sins. They proclaimed him as specially chosen of God to be both prophet and saviour. This grew into the belief that Jesus was the Messiah of God, and so to Jesus was given the title of "Christ." By the time that Paul was converted the doctrine of his Messiahship had become fixed amongst the followers of Jesus, and their message was often expressed as: "Jesus Christ and him crucified." Paul the greatest of the apostles as missionary propagandist popularised this Christian Faith, founded churches, and the name of Jesus became to these early Christians the name above every name, for "in none other is salvation: for neither is there any other name under heaven that is given among men wherein we must be saved" (Acts 4, 12). Though in so expressing themselves they went outside their Master's teaching and to some extent misrepresented him, it indicates how powerfully the influence of Jesus had risen in their minds, and what an effect it was having upon their lives. The story of the crucified Jesus as it spread from land to land slowly but surely lifted up the martyred prophet until he became the greatest human personal influence in the world, until indeed men ignorantly worshipped him as God. Thus was Jesus raised up from the tomb in which Hebrew bigotry buried him to become the most glorious light in the world of men. And his greatest triumphs, and his sublimest exaltation, are yet to come.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mr. J. BREDALL, F.R.G.S. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

DRINK WASTES RESOURCES.

494 Million pounds of sugar and its equivalents: and enough grain to make 1,000 million four-pound loaves are used every year in the manufacture of liquor.

The War Savings Committee say: "Immense quantities of food materials such as barley, wheat, and maize are used in this country for the manufacture of beer and spirits. As beer and spirits are almost valueless as food, and can only be classed as luxuries pure and simple, all this grain is lost for food purposes. If this grain were available for food, both for man and beast, the prices of bread and meat would be lowered.

It has been estimated that the average expenditure on alcoholic drinks in this country amounts to something over 6s. 6d. per family per week. If every family in the land were to cut their drink bill down by, say, one-half and invest the saving on this one item in the War Loan the amount would come to £80,000,000 per annum.

"If you can succeed in reducing the enormous expenditure of our population on Strong Drink, every trade in the country will benefit; more food will be bought and better kinds of food; more clothing will

be bought; more education and a better kind of education will be given to the children."—Rt. Hon. Winston Churchill, M.P.

It is estimated that 120 out of every 1,000 children born in this country die before reaching their first birthday.

A careful inquiry has shown that whereas 23 out of every 100 children born of sober mothers die before they reach two years, 55 out of every 100 children born of drinking mothers fail to reach that age.

In connection with the danger to which children are subjected by familiariity with the indulgence of drink, the doctor says: "I have in the Isolation Hospital at the present time a child only one year and ten months old who frequently asks the nurse for beer to drink, thus showing the conditions with which this child is surrounded."

"Alcohol stunts the child's physical growth. The child of the alcoholic mother is often dying before it is born. Five times as many alcoholized infants die as those of sober mothers."—Sir Alfred Pearce Gould, M.D., K.C.V.O.

The Chief Medical Officer of the Local Government Board (Dr. A. Newsholme) in his report on Infant and Child Mortality, says: "Intemperance is a most important associate and cause of poverty. A large amount of excessive infant and child mortality, as well as of impaired health in survivors, is ascribable to this cause."

Child mortality is always greatest where drinking most abounds.

The Manliness of Christ.

By J. LL. JONES.

The author of "Ecce Homo" finds his key to the life of Jesus in his "enthusiasm for humanity"; Renan, in an overflowing, loving heart; orthodox scholars, generally in a commission to save the race from future perdition; Thomas Hughes, in a little book published a few years ago, thinks the key-note of that great life-anthem was courage, and that he who misses this will miss the music in the life of Jesus. "The manliness of Christ" is his phrase. Given all the loving titles of the Christian centuries, and how they all fall short of a power contained in this simple phrase of Thomas Hughes. What fullness of possibility is suggested by this word "manliness"! What great springs of action lie coiled within the soul of man! What depths of love lie unfathomed in the heart of man! How trust rises into mountainous grandeur in the soul of man! What humility is implied in this word "manliness"!

"For he must serve who fain would sway."

How Duty arms, inspires, compels man, Prometheus-like, to face, defy and fight the very gods, whenever their divine power seems to assume cruel and selfish forms,—preferring to be stretched and tortured on the naked rock as a lover of man to being enthroned on Olympus as a Titan indifferent to human suffering. This word "manliness" contains the power of the world's leaders, all that belongs to

"the great of old!—

The dead, but sceptered sovereigns, who still rule

Our spirits from their urns."

This phrase suggests a too long neglected element in piety. Grit, pluck, boldness, independence, courage are words that represent rounds in the ladder by which we climb to the Alpine word in morals and religion—manliness. The past is full of illustrations of what religion descends into when it misses the element of courage,—fear, priestly authority, ritualistic pomp, crippling dogmas, mind-burdening creeds, superstition. The world waits anxiously for a religion that will be couragecus, that will dare. Then will it give us better schools, purer morals, a government cleared of corruption; society scourged of inebriety, gossip, and truckling flattery; churches that will be schools of character; worship that will be heroic, reverently bowing to the sanctities of the lowly, then awakening to the surprise that these human levels are the table-lands of God, the summits of the heavenly mountain.

That is an amasculated piety that would dehumanize Jesus, bleach the red blood that coursed through his veins, and fill heaven with angels made of stuff too limp for earthly uses,—invertebrate souls who indeed need wings because they have not strength to stand on their feet. There is little warrant in the life of Jesus for a lazy "leaning upon the bosom of our Lord," which forms too large an element in what is often called Christian trust. He warrants no sensuous rhapsodies about what is called downy couches, spread by angel hands, but rather a spiritualised muscular piety, a splendid kind of stand-on-your-own-feet trust. What an interpretation of the spirit of the real Christ would that guild be, suggested by Thomas Hughes, a membership in which would be obtained by a medal of the Royal Humane Society,—evidence that the man had done something noble in the world. The coming word is Character. The lasting miracle is wrought by courage. The ultimate excellence is loyalty. The brave soul bursts the limits of all texual fences, transcends forever all doctrinal tests. The final test of the New Testament hero, as of the heroes of all other books, is the test of manliness. The real test of religious fellowship is always a test of soul, not of the soul's thought. It is the maximum of his being rather than his thinking. "Christian," used as a noun or an adjective, is a libel on Jesus, whenever it cuts off any bravery of head or of heart, of thought or deed, that tells for manliness. Loyalty to duty, and not to creed, is the exacting condition of admission into the holy fellowship of man. Great are the demands of manliness. Consequently, high and broad are its privileges. Given that, we need seek no further.

"So glorious is our nature, so august
Man's inborn, uninstructed impulses,
His naked spirit so majestical!"

Literature.

"What I believe," by James C. Street, edited by his son, Christopher J. Street, M.A., LL.B. British and Foreign Unitarian Association, Essex Hall, Essex-street, London, W.C. 1s. net.

"Meadville Theological School Quarterly Bulletin," Oct., 1915. Meadville, Pennsylvania, U.S.A.

"The Liberal Christian," No. 1, New Series, Oct. 1915. 1d.—28, Red Lion Square, High Holborn, London, W.C.

This little volume "What I believe,"—by the late Rev. J. C. Street, is full of inspiration and of inspiring thoughts for him who reads it. It consists of seven addresses—some would say, orations, on the great problems of religion, delivered at the Church of the Saviour, Birmingham, in 1892. "What I believe" about God, Man, Religion, a Future Life, the Bible, Christ, Heaven,—these are the subjects treated. They are wonderful addresses. The thoughts are so clearly expressed, and yet in such fine poetic language; and the word-pictures are so beautiful that the reader feels himself under the spell of both poet and artist; and though there is scarcely any argument, the strength of affirmation all through these utterances is so well supported from the facts of experienc that they unfailingly carry conviction to the reader as they must have done to those who were privileged to listen as they were spoken. Mr. Street was a great optimist. His optimism breathes through every page of this book. If the mind be depressed and the soul discouraged there can scarcely be any antidote to bring hope and cheer more effective than these talks. It is a book as suitable equally for the home or the school. Any adult class would find it an excellent manual of religious faith. As a handbook of rational beliefs to lend to friends or seekers after truth it may be made of most valuable service for missionary propaganda. The publishers have done very wisely in sending forth these fine extemporaneous orations; and in having rescued them from the privacy of the reporters notes no small service has been rendered to numbers of struggling souls who thus will meet with them and be helped by the glowing faith which they so eloquently express.

In the "Meadville Theological School Quarterly Bulletin," there is an able lecture on "Democracy and the Race Problem," by Celia Parker Woolley.

"The Liberal Christian" is to be issued quarterly. The whole tone of the first issue is in agreement with the spirit of Unitarianism. But while professing to be against denominationalism, the Liberal Christian League is setting up a very definite denomination of its own, thus adding to the number of them.

Rev. Dr. J. Estlin Carpenter has been filling numerous lecturing and preaching engagements in the United States, and several public receptions have been given by Unitarians and others in his honour.

Our Duty to the Child.

At this time of year there is the usual number of people who say that the best way to treat children in regard to religious instruction is to let them choose for themselves, so that their minds may have a perfectly fair chance for free exercise. So the children go to any Sunday school which happens to be near, or to no Sunday school at all. Their parents get a superior feeling that they are far in advance of the old-fashioned methods of compulsion. The superiority is one of sound only. It will stand no test of intelligent examination. To avoid compulsion there is no need to drop parental guidance. If liberty is not guided it will result in a worse slavery than any old-fashioned severity ever was. If children are not influenced in the right way they will fall under influences that take them the wrong way. It is a curious academic delusion to suppose that perfect impartiality is possible or desirable. All education proceeds on the principle that the way to gain impartiality in judgment is to be well-informed. Yet people will, in the name of free opportunity, let their children get their religious and spiritual nutriment as it happens to fall in their way, without regard to its quality. They might as well take no care of their children's diet, so as not to prejudice digestion. The liberal parent becomes most illiberal who allows his children to grow up theologically and religiously on the street.

—"The Christian Register."

God is One.

I believe that God is, and that God is One—not three, nor thirty, nor many, but One God, one only unrivalled, supreme, omnipotent, eternal; one in being, one in aim, one in power, one in wisdom, one unchallenged and unrivalled. And when I grasp that thought, I begin to understand that all his dealings are alike; that it is One Will which runs throughout the universe; that the same Will which holds the sparrow in its course through the air and protects it in its nest also watches over my dear babe, soothes her dear face, softens her sleep, awakes her with a gleam of joy, and sends her on her daily round of delight. I can understand One Will, One Purpose, always working in the same way, for the same results, for the furtherance of the same plans, for the development of the same marvellous wisdom. So I feel that there is One God, and that he is always the same.

—James C. Street.

"The gentleman is a man of truth, lord of his own action, and expressing that lordship in his behaviour.'

Finally, the well known bon mot has it that "A gentleman is never in the way and never out of the way."

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 13, Victoria Avenue, Brierfield, Lancashire, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "Brierfield." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

MAY WE ASK FOREIGN EXCHANGES TO PLEASE NOTE THE ALTERATION OF THE EDITOR'S ADDRESS TO 13, VICTORIA AVENUE, BRIERFIELD, LANCASHIRE, ENGLAND?

A MERRY CHRISTMAS to all our Readers and Contributors! With this number we complete our 12th Volume. The Editor thanks all who have in anyway assisted to make this Monthly more widely known, and especially does he thank those who have contributed to the contents. He is glad to say that old contributors are continuing their assistance and that an influential list of new contributors has been secured for 1916. The circulation ought to go up.

The National Conference of Unitarian Churches had gratifying attendances at its meetings in London, in October. Rev. Dr. Chas. Hargrove, M.A., is elected as the new president.

The Autumnal Meetings of the British and Foreign Unitarian Association have been held on November 24-5, at Mexborough and Sheffield.

For the nine months ending September 30th grants of books and tracts at home and abroad have been made by the British and Foreign Unitarian Association, as follows:—Home, 1,781 books and 22,034 tracts, valued at £159; Colonial and Foreign, 207 books and 6,463 tracts, valued at £34.

The British and Foreign Unitarian Association has secured a license of Incorporation, by which amongst other things it can act as a trustee for any congregation that desires it.

The Carmarthen College in which some students are trained for the Unitarian ministry had 34 students last session besides eight external students at Universities.

The Deptford (Unitarian) General Baptist Chapel, founded 1674, having been condemned by the London County Council as unsafe, is now being repaired at a cost of £700.

Mr. Neville Chamberlain, the new Lord Mayor of Birmingham, is the son of the late Rt. Hon. Joseph Chamberlain, M.P. He has been preceded in the Mayoralty by seven relatives, his father, his uncle Mr. Richard Chamberlain, Sir Thomas Martineau, Ald. Ernest Martineau, Sir G. H. Kenrick, Ald. Rt. Hon. William Kenrick, and Ald. C. G. Beale. In the Council he has other relatives: Councillors Miss Clara Martineau, Mr. Byng Kenrick, Mr. H. K. Beale and Mr. Norman Chamberlain. And all these are Unitarians.

The local hospital collection, Nov. 7th, at the Birmingham Church of the Messiah (Unitarian), of which the Rev. Lawrence Clare is the newly settled minister, amounted to £228, the second on the list in the City.

The Sheffield Unitarian War Distress effort has resulted in 3,345 articles of clothing being supplied for soldiers.

The Newchurch Jubilee Supplementary Sale of Work to raise £160 for improvements realised £215.

The Lincoln Unitarian Church, closed since 1902, has been completely renovated, and was re-opened Nov. 7th by the new minister, the Rev. H. W. King, and the church was filled.

The Barnsley Unitarian Church has contributed five young men to His Majesty's forces for the war.

The Birkenhead Ladies Unitarian Sewing Society has contributed 570 garments to various depots connected with the war.

Dr. Booker T. Washington, the champion of the Negro race in America, is dead. He has often been a speaker in Unitarian meetings.

We regard the Sermon on the Mount as a practical constitution for the Kingdom of God upon the earth, that its declarations are to be obeyed by the members of that kingdom, and that they apply alike to individuals, and to all groups of individuals, including those that form the nations of the earth. Not otherwise can the kingdoms of this world become the kingdoms of our Lord.

—Society of Friends in America.

MINISTERIAL CHANGES: Rev. W. H. Lambelle has been welcomed publicly into his joint ministry of South Shields, Gateshead, and Darlington; Rev. H. E. B. Speight, of Victoria, B.C., and late of Essex Church, London, began his ministry of the First Unitarian Church, Berkeley, California, Oct. 31st; Rev. J. W. Cock has received public welcome to his ministry of the Newark Unitarian Church; Rev. Simon Jones, B.A., Swansea, has been granted leave of absence for foreign service with the Red Cross; Rev. Dr. Tudor Jones was publicly welcomed at Lewins Mead, Bristol, Nov. 11th.

DEATHS: Mr. James Mottram, Norwich, Oct. 22nd, 81; Mr. John Coates, Rochdale, Oct. 24th, 69; Miss D. W. Summers, granddaughter of Rev. F. Summers, London, Oct. 25th, 12; Mr. Bernard Lewis, London, Nov. 2nd, 81; Mr. A. W. N. Stuart, Stoke Newington, Nov. 9th, 60; Mrs. John Dendy, Swinton, Manchester, Nov. 11th, 57; Miss Laura S. Evans, Hastings, Nov. 3rd, 78; Mrs. E. T. Gibson, Sparkhill, Birmingham, Nov. 9th, 54; Mr. R. A. Keating, Nottingham, Nov. 7th, 59; Mr. G. W. Downes, Guildford, Nov. 9th, 79; Mrs. H. E. Blazeby, Norwich, Nov. 6th, 76; Pte. W. J. Osborne, of Holywood, co. Down, killed in France in October, 21.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

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